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CLARIOR E TENEBRIS:

OR A

JUSTIFICATION

OF

Two Books,

The One printed 1680, under the Title of

The Grand Inquest,

The Other in *April* 1682, under the Title

OF

The Royal Favourite Cleared:

WITH

Several other Reasons in Vindication

OF HIS

Royal Highness,

Not so convenient in those Times to be published.

By J. G. of the Inner-Temple, *Esq;*

LONDON,

Printed for *Thomas Dring* at the *Harrow* over against the *Inner-Temple* in *Fleetstreet*, 1683.

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TO THE READER.

Courteous Reader,

YOU may wonder to see me in Print, thrice upon one Subject, and question me, why not all at once, as well as to feed you with these farther Expectances? Reader, I must give you this for an Answer; diseased Minds are like sickly Bodies, if you give them not Preparatives, the Distemper and the Application together may ruine the Patient: But to satisfie you, Britannia begins to mend, and in a little time, 'tis to be hoped will be an her right Wits again: especially,

ſince ſhe is ſo much abated of her too credulous Opinions, and finds by experience, that the dictates of her own Conſcience runs counter to what ſhe has been, as it were, forced to believe from the mouths of her Diſſenting Brethren. There were many Symptoms of this crag'd Diſtemper, appearing long before theſe ſullen humours broke forth, which were diſcernable by the foulneſs of her Stomach, and her continual vomiting of Gall and Sedition againſt the Government: And even then the Diſtemper run ſo high, it ſeem'd the Seed-time to Helliſh Plots, and Mother to Rebellion: And then ſhe brought forth, and put out to Nurſe this malicious Opinion, That the Duke was a Papiſt (*when he was praiſing God in the Boſom of our Church, and profeſſing*

ſing himſelf her Champion) which Baſtard Brat ſhe would have laid at anothers door, becauſe ſhe knew it was unlawfully begot, and that ſhe might be called to a ſevere account for ſo great a Scandal. *But ſoon after,* Britannia *diſcovered her ſelf, which has given me the farther occaſion to Print this laſt Treatiſe, and I hope it will make our Paths more plain and eaſie; and receive that candor from, as is intended to the preſent Government, by him, who is a well-wiſher to his King and Countrey.*

Vale.

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To the Reader.

Vale.

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CLARIOR E TENEBRIS.

I Have not as yet been convinced of the leaſt miſtake in writing thoſe *two Books*, in the Title mentioned: tho' the *Sectaries* and *Malecontents* almoſt dayly print their Sophiſms and falſe Maxims, by which they would induce the credulous to a belief, *that his Royal Highneſs is a Roman Catholick*: But what they write, has no other Warrant than what proceeds from *themſelves*; an Argument too inconſiderable to prevail againſt Truth, and as eaſily baffled, as the reſt of their nonſenſical Opinions. Neither have I received any probable contradiction, but inſtead of Arguments, have had bitter Railings and Revilings, and am my ſelf eſteemed to be *a Papiſt* (though of no other Communion than that of the Church of *England*) by thoſe who are moſt malitious againſt the Duke, for endeavouring to clear him of that aſperſion, and for admoniſhing thoſe that are Papiſts, to return to the Go-

vernment of the King, and to be humbled for thoſe of their Perſwaſion, who have made ſuch bold attempts upon the Government; a Teſt that may eaſily be taken, and ſave them from the danger that may enſue, by reaſon of ſuch wicked devices, which are not only ſinful in themſelves, but teach others (who watch every opportunity to invade the Government) to rebel; an example of which we lately had in *Scotland*, which put that Kingdom into a great Conſternation, and was the occaſion of the King's ſending an Army under the Command of the Duke of *Monmouth*, to quell that unnatural Rebellion. Neither do we want Examples at home, of the like nature, when Badges and Diſtinctions were given for the Parties to be known by; Traiterous Aſſociations, framed Libels of the moſt ſcandalous nature diſperſed, and the Government environ'd by thoſe who hate and do all they can to deſtroy it: And we are at this time to bleſs God, for giving the King Wiſdom and Courage to prevent an open Rebellion, that was ſo unluckily hatch'd, and ſo traiterouſly nouriſh'd, that

it did, as it were, threaten and deſtroy at the ſame time, and made it manifeſt, that God was on our ſide, or it could not have been prevented.

Now ſince the Roman Catholicks have of late ſo much diſorder'd our Government, by endeavouring to ſupplant it, and open'd a door by which other Sectaries and Enemies to the King have been let in, to trample upon the Flowers of the Crown, and to prophane our holy things, I did think my ſelf obliged in Duty and Conſcience, to print the Book call'd *The Grand Inqueſt*, &c. 1680. And the Book call'd *The Royal Favourite Clear'd*, &c. 1682. Wherein I do aſſert, that there has not been any reaſonable Arguments offer'd, by which it may be prov'd, *That his Royal Highneſs is a Roman Catholick*: and therefore it muſt rationally be conjectured, that all the Reproaches and Scandals that have been caſt upon him, as ſuch, were more to ſerve the wicked deſigns of his enemies upon the King and Government, than any real belief they had of his being a *Papiſt*: eſpecially, ſince neither the Roman Catholick nor Fanatick,

tick, have to this day one word to justifie themselves, in what they have so boldly, and so vainly insinuated into the credulous Multitude.

Therefore in pursuance of this Discourse, I shall observe to you.

First, What they seem to aim at, who desire and wish, that his Royal Highness were a *Papist*.

Secondly, What they design, who would stigmatize the Duke with the name of *Papist*.

Thirdly, What they would be at, that only fear him to be so.

Fourthly, What they aim at, who credit the Duke with their best belief, notwithstanding his many sufferings, by reason of the extream malice of wicked men.

First then, Those who wish the Duke a *Papist*, must at the same time express Zeal for God, with the Conversion of Hereticks, and the good of the Land: But that all this is only pretended, is plainly to be demonstrated, since the ways they go about to effect their designs, have been by Plots, dark Intrigues, Lyings, Perjuries, Mur-

thers, Treasons; and God, nor can, nor will, require these things at their hands: Therefore it must be their wicked *Mammon* that incites them to it, that so they may regain their long wish'd for and ill gotten Lands, with many other unlawful and tyrannical Advantages, with which they did formerly oppress these Nations, curb our Kings, and miserably drain the Purses of the People, making St. *Peter's* Net a Drag to take Gold, not Souls; and his Key to unlock the Door of their Treasure, not that of their Hearts; in fine, they have signalized themselves to the World, by the odious marks of Pride, Covetousness, and Letchery, which will be ever handed down to succeeding Ages, by the still modern Examples of their lazy Monks, Friers, and the rest of that Idolatrous Crew: Therefore it must be a pretended, or at least, a misguided Zeal in them, who do believe, or endeavour to perswade the World, *That his Royal Highness is a Papist*; that so they may have a better colour to persuade what they go about, and make his Innocence, Justice and Valour, a Cloak

for their Wickedneſs, and as it were, ſanctifie their Crimes by counterfeiting his Name, as a Party to their Black and Helliſh Contrivances. So fond are wicked men to have their Iniquity believed to be none, that if they can but pretend to have perſwaded the juſt into their Opinion, even they themſelves begin to think they have done no harm.

Secondly, What they deſign, who would ſtigmatize the Duke with the name of *Papiſt*, is obvious in the Fanatick, who, conjoyn'd with the Papiſt, endeavour to effect the ſame thing, tho' with different Ends. The Jeſuit makes uſe of the Fanatick, as the Ape did of the Cats Foot; only, with this difference, the Fanatick was willing to be made uſe of, though it were with the hazard of burning, hoping, at laſt, to deceive the cunning of him, who expoſed him; and ſo the Jeſuit, who had laid the Snare, was to be taken in his own Gin, together with what he moſt endeavour'd to deſtroy (*viz.*) *The preſent Government*: And this *Jack Presbyter* zealouſly concluded would ſet Whiggery on Horſe-

back,

back, make Kings Elective, or bring forth *their great* Diana *a Common-wealth*, whose practice is to imbrue their Hands in the Blood of Kings, Priests and Nobles, that they may once more enjoy their Dignities and Estates and secure to themselves, those Possessions by a more durable Tyranny. For that reason, like eager Hounds, they pursue the Duke, and are ready with like Numbers to vote him *a Papist*, tho' a Protestant as to exclude him from the Succession, tho' *Brother to the King*; by which associating Principle they seem to resemble the *Guise Faction*, who, by the hand of *Clement* the Monk, murthered *Henry* the Third of *France*, for being a Persecutor of the Roman Faith, tho' he lived and died a zealous Roman Catholick; as *Davila* does at large recite in his History of the Civil Wars of *France*. But what need we cross the Seas, when we have a Domestick and more recent Example, that is able to convince the worst of men, in the death of King *Charles* the First of ever Blessed Memory, who died a Martyr for the Protestant Religion? And yet by our *Co-*

venanteers,

venanteers, (who may be said to be the Spawn of that Holy League) he was branded with the Name of *Papist*: Instances so pat and suitable to my purpose, that they cannot be passed over without a particular Remarque. In vain therefore do those persons, who would stigmatize the Duke with the Name of Papist, plead Statutes and Laws to strengthen their Pretensions, when Laws and Statutes will not speak or act according to their crooked and obscure Opinions; neither will their conceited Numbers be able to justifie them in the sight of God or Men.

Thirdly, What they would be at, who fear the Duke to be a *Papist*. Truly, it is a very hard matter to guess at the meaning of their Fears, unless, it be supposed like Foxes, they take their Ears for Horns, and therefore will run with the Corouted Company, thinking to find more safety from them, than under the Protection of the Noble Lion, who seem'd to have banish'd those only that bore Arms against him. Will any believe the cunning Papist, the scandalous Fanatick, or the malicious

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discontented States-man? then let them cry, as they do, the Duke is *a Papist*, the King is *Popishly affected*, *and so* are the Ministry and Gentry, and that Popery and Tyranny are coming in as a Torrent; but let these men consider, they ought to be esteemed the greatest Plague of a Nation, and to be most severely dealt with, who are such Weather-Cocks, that will turn with every Wind, and give credit to such discontented Parties, that never think they are doing their Duty, if they are not lampooning the Government, aspersing the King, the Royal Family, and their best Friends; nay more, associating and contriving how to give Law to their Superiours; tearing and rending from the Prerogative, what should support the Crown in its due Glory and Splendor, and keep them in their Allegiance.

Again, Have any received just Fears and Suspitions of the Duke's being *a Papist*? if they have, yet, still they are but Fears and Suspitions, and are to be corrected, if they will hearken to the King, who speaks otherwise in his Speech to his Parliament,

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on the *6th.* of *March*, in the *31st.* year of his Reign; and to two Acts of Parliament, the one made *25. Car. 2.* the other *30. Car 2.* which likewise say otherways; so do the *Scotch* Clergy and Nation (who are as little addicted to Popery as *England* is) witness the Letter from thence, directed to his Grace the Archbishop of *Canterbury*, from *Edenburgh* the *9th.* of *March*, 1682. So do our Universities, and so do all those that seek Peace and Truth: and whatever the Fears of these men are, yet 'tis to be hoped, that this Truth will still prevail, in spite of all its Opposers; and then those wretched Creatures, that run screaming about, and know not what they would have, being fill'd with Fears and Jealousies, probably, may be some of them, that aim at *a General Pardon*; and so render the late Plots (as much as in them lies) ridiculous, by such a Solicitation, wherein their own Fears are as demonstrable, as the others Crimes, and in the Croud, tho' guilty, they may pass away undiscerned, leaving the Taint upon those who remain squalling behind.

Fourthly, What they aim at, who credit the

the Duke with their best belief, notwithstanding his many sufferings, by reason of the unparallel'd malice of wicked men, must, I hope, at this time of the day, be esteem'd Generous, and extreamly for the establishment of Religion and Loyalty; and if their numbers be small, yet, that with the blessing of God, must be lookt upon to exceed the Numbers of their Enemies; for, if God be for them, who can be against them?

And if the Duke do not appear publickly at our Churches, it must be thought to take off a Calumny, that otherwise would have been cast even upon the Church it self, by those, who have been so lately ripe for Rebellion, and would therefore have call'd our Clergy, Romish Priests, and our Service Book, the Mass, as they have call'd the Duke Roman Catholick; and this is plain, since they have already declared our Ministry and Gentry Popishly affected; and branded them with the ignominious Names of the Dead Weight, *French* Pensioners, and Betrayers of their King and Country.

And (ſpeaking after the manner of Men) could they then have hearded the Duke among the Clergy, who, like the blown Deer, was pitied, but could not be aſſiſted by his Companions, theſe cruel and Blood-thirſty men, would have worri'd the whole Flock of Chriſt, and made it ere this, a Prey to the moſt Barbarous People that were ever ſeen upon the face of the Earth.

But (ſpeaking after the manner of Angels) Chriſt has ſaid, his Church is built upon a Rock, and that it ſhall never be deſtroyed: And therefore, we ought not to trim the Buſineſs, who profeſs faith in Chriſt, and good-will towards men, leſt it prove worſe with us, who have enjoyed the Goſpel above 1500 years, than with *Peter*, who curs'd and ſwore, and even in the High Prieſt's Hall, deny'd his Maſter: or with thoſe, who, to this day, uſurp St. *Peters* Chair, yet, ſtill lay under the Reproach of excluding *the Faith*, and making *Good Works* the only way to Heaven.

But, by the Wiſdom of our Governors, the Meaſures of our implacable Enemies

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are broken: and (thanks be to God) there is now no danger of *Spaniſh Pilgrims*, *French Invaſions*, *Romiſh Prieſts*, or *Geneva Presbyters*: Nor of any that are ſo malitious and baſe, as to detract from the Honour of the King, and his Miniſters of State, which gives me a Remarque of the Grandeur and Stability of our Government, when thoſe who ſtand at the Helm, are able to withſtand (through Generoſity and Courage) the Calumnies and Slanders of their Enemies; and by true Rules of Vertue, render themſelves, as it were, *Tempeſt Proof*.

Yet, to prevent the Inconveniencies that may ariſe hereafter, by the Ignorance of ſimple People, who of late run too much after *State Quacks*, upon the leaſt motion of the Government, fearing it ſhould lean to Popery or Tyranny: I ſay, when any ſuch popular Diſtemper ſhall happen, and the Nation ſtand in abſolute need of a Phyſician, I queſtion not, but theſe ſeveral Applications will be as well, if not better approved of; ſince the nature of the Diſeaſe, which tends only to Faction and Sedition, will be ſo well known, that ſcarce one in

the whole Colledge of our wise Physicians, but will easily apprehend it.

Thus I have endeavour'd to strengthen *my former Impressions*, with such farther Reasons, as I did not think fit to make use of in those Times, lest, by endeavouring to support, I might have contributed to the disadvantage of his Royal Highness, whose Wisdom seems to be like that of *Noah*, who, after the Flood began to abate, did not presently open the Gates of his Ark, but at a Window sent forth a Dove, that brought him back an Olive Branch, by which he had hopes the Deluge was retired into its proper place and boundary; and after that, he sent out a second, that never returned again; which gave him assurance the Insurrection of the surly Waves was appeased: And sometime after that, he uncovered the Ark, and then the Heavens were clear, and the Earth, as when created, seem'd to rejoyce; and God spake to him to come forth, which he no sooner did, than immediately he was seen to be upon his Knees, praising God, and built an Altar, on which he sacrificed, and with

with which God was well pleased, and said in his heart, he would not curse the Ground any more for his sake.

And now lastly, for my self, who have undertaken these Discourses, under the hardest circumstances imaginable (having none to encourage me but my own Observations, and those, when ever argued, opposed by the Multitude, with the greatest Heart-burnings and Malice, that misguided Zeal could invent) tho' Ignorance and Malice may sit upon, and censure this Treatise for a Time, yet I have sufficient hopes, God will put it forth (at one time or other) with the Comment of my honest meaning upon it, not tortured, and wire-drawn with false or Ignoramus Expositions: And in the mean time, I hope wise men will take me into their serious consideration, and conclude what I have wrote is my real Opinion, not biassed with Flattery, as some say, or clogg'd with hopes of Preferment, as others pretend; and then, what the Roman Catholick or Roundheaded Whigs shall determine of me, whether as a Papist, for justifying of the Duke, or an ill manager of

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my Pen, I ſhall not matter either, or all of their Condemnations, ſince I ſee before me the whole frame of their Proceedings, to be as it were, but *one grand Miſtake*, and their Counſels to be deſpiſed and rejected, like that of *Achitophels*; but as a man, I wiſh them not the ſame Fate, and as a Chriſtian, I hope they may live to make amends, or at leaſt, repent of their Contrivances, that ſo we may at laſt ſee our weather-beaten Government freed from thoſe Storms and Tempeſt that were ready to overwhelm it, and unanimouſly magnifie our God, who hath brought us into a ſafe Harbour, maugre all the power of outragious and blood-thirſty men.

And now, having no more to ſay upon this Subject, other, than that no man is infallible in his Opinion, I ſhall humbly beg, that I may be received by the kind Reader, with that candor, as every one would expect to be dealt with in the like nature. And (that every one laying his hand upon his Breaſt) would not obſtinately disbelieve his Friend, when in his own Conſcience he cannot find

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any thing to oppoſe him, even in his moſt ſecret thoughts.

Withal, I am not a little anxious, to think that theſe Diſcourſes may ſeem precarious by ſome, as well as prejudicial by others, to the intereſt of his Royal Highneſs; but it is impoſſible to pleaſe all, or to eſcape without cenſure in this detracting Age, tho' our Actions were regulated by the ſtricteſt Reaſon. Yet what *I* have ſaid, carries the face of ſo much Juſtice and Honeſty, that *I* would not change my Opinion, without greater Demonſtrations than *I* have yet had to the contrary: however, were *I* obliged to believe that the Duke is a Papiſt (which no man yet has ſufficient grounds to think) *I* hope, *I* am ſo well ſatisfyed in the exerciſe of our Proteſtant Religion, that *I* would do every thing becoming an honeſt man and a good Chriſtian; and then *I* am ſure *I* ſhould never do evil, that good might come of it; which Obſervation *I* recommend more particularly to thoſe, who are ſo fond of the Bill of Excluſion.

FINIS.